

وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَّاكِرٍ ۝

(Súrah Qamar: 54;17)

{We have made the Qurán easy to understand,
so is there someone to take heed from it!}

The most popular Qá'idah to teach students
how to read the Qurán, is now available
with some additional instructions.

YASSARNAL QURÁN

يَسَّرْنَا الْقُرْآنَ

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Published & Distributed By:

Nizámia, Da'wa Foundation, Tokai, Cape Town, R.S.A.

الصلوة والسلام على نبي يارسول الله
وعلى آله وصحبه يارسيرى يا حبيب الله

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Shukran

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Preface

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ، نَحْمَدُكَ وَنَسْتَعِينُكَ وَنَسْتَهْدِيكَ
وَنُصَلِّيْ وَنُسَلِّمُ عَلَى رَسُوْلِكَ الْكَرِيْمِ وَعَلَىٰ آلِهِ وَصَحْبِهِ، أَمَّا بَعْدُ!

There is no book more glorious and greater than Alláh's Book. And no Blessing and Honour could ever be compared with the dedication and recitation of this Divine Book, the Holy Qurán. To learn and to teach the Qurán is the best source to appeal for the Blessings of Almighty Alláh. As the Prophet Muḥammad (ﷺ) has said: *"The best among you are those who learn the Qurán and teach it (to others)"*.

﴿Sahih Bukhári: Ḥadith 5027﴾

The first steps towards learning the Qurán is learning to read Arabic, therefore studying this Qá'idah will be a stepping stone towards learning, reading and teaching the Qurán. *In Shá Alláh Ámeen.*

To recite the Book of Alláh is a great Blessing and magnificent virtue. Our Beloved Rasool (ﷺ) has declared that: *"He who recites one letter of the Book of Alláh will be rewarded with a Blessing, and each Blessing will be multiplied ten times, I do not regard 'Alif Lám Meem' as one letter, rather Alif is a letter, Lám is a letter and Meem is a letter"*. ﴿Sunan Tirmidhi: Ḥadith 3158﴾

This humble effort is a beginner's book and is designed to make the recitation of the Qurán easy for our students. We have tried our best to bring the originality of the old "Yassarnal Qurán" into existence with some direly needed amendments and additions including a taste of the rules of Tajweed. Instructions for the teachers are given before all the lessons to make them more effective and useful. Al Hamdu Lilláh this updated version of the "Yassarnal Qurán" with some new and informative points is all inclusive and wide ranging.

I wish to thank all who have supported and shown appreciation especially Shaykh Háfidh Muhammad Adams of Madrasatut Ta'liyah Háfidh School, Grassy Park, Cape Town, for his invaluable assistance and vital contribution in producing this book.

We make Duá that this book benefits learners of all ages and that it is a Thawáb for its readers, teachers, editors, compilers, publishers and distributors. May The Almighty Alláh accept it from us, grant us Taufeeq to offer more and better service towards the Holy Qurán and the beautiful Deen of Islám, and let the Ummah at large benefit from it. Ámeen Yá Rabbal 'Álameen.

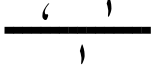

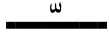
Khádimul Ilmi Wal 'Ulamá

Muhammad Afroz Qadri Chiraiya koti.

29th July 2023 ... 10th Muharrumul Harám 1445



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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 وَالصَّلَاةُ وَالسَّلَامُ عَلَى أَشْرَفِ الْمُرْسَلِينَ وَعَلَى آلِهِ وَصَحْبِهِ أَجْمَعِينَ
 يَا فَتَّاحُ افْتَحْ لَنَا أَبْوَابَ الْعِلْمِ وَمَعْرِفَةِ الْقُرْآنِ بِبَرَكَاتِهِ رَبِّ زِدْنِي عِلْمًا

Basic Lesson: Nuqtah (Dots)

Instruction:

- This lesson is going to deal with the position of the Dots (Nuqtah).
- Place the finger close to the dot and tell the students, this is called a 'Nuqtah'.
- Almost half of the Arabic alphabet letters have Nuqtah.
- Nuqtah can be one, or two or three, and they can appear on the top, or bottom, or in the middle of the letters.
- The changing position of the Nuqtah makes a big difference to the pronunciation of the letters.
- For the purpose of explanation, Nuqtahs are used here with lines instead of letters.



Lesson 01. Single Letters

Instruction:

- Single letters are called 'Mufrad', which always stand alone.
- The letters of the Arabic Alphabet are known as Huroofut Tahajji or Hurooful Hijá (حُرُوفُ التَّهْجِي ، حُرُوفُ الْهَجَاء)
- There are 29 letters in the Arabic Alphabet.
- Each letter deserves to be pronounced with a special sound.
- They must be pronounced in Arabic accent e.g. Bá', Tá', Há', Rá'.
- Never utter them in the Urdu or Persian style e.g. Bé, Té, Hé, Ré.
- There are seven Musta'liyah Letters, which always pronounced with thicker voice (full mouth). They are: خ، ص، ض، غ، ط، ق، ظ
- Four letters are pronounced from lips: ب، ف، م، و، apart from these letters, don't let the lips move whilst pronouncing any other letter.
- There are three whistle letters, which give a whistle sound whilst pronouncing them. They are: ز، س، ص
- After the memorization, ask the students to read the Alphabet from bottom to top and without sequence as well, just to make sure that they have recognised each letter very well.
- **Extra note:** Let the students repeat and practice by repetition.

ث

Thá' ثَاءُ

ت

Tá' تَاءُ

ب

Bá' بَاءُ

ا

Alif أَلِفٌ

د

Dál دَاءُ

خ

Khá' خَاءُ

ح

Há' حَاءُ

ج

Jeem جِيمٌ

س

Seen سِين

ز

Záy زَائِي

ر

Rá' رَاءِ

ذ

Thál ذَائِ

ط

Tá' طَاءِ

ض

Dhád ضَاءِ

ص

Sád صَاءِ

ش

Sheen شِين

ف

Fá' فَاءِ

غ

Ghain غَيْنِ

ع

'Ain عَيْنِ

ظ

Dhá' ظَاءِ

م

Meem مِينِ

ل

Lám لَامِ

ك

Káf كَائِ

ق

Qáf قَائِ

ء

Hamzah هَمْزَةُ

ه

Há' هَاءِ

و

Wáw وَاوِ

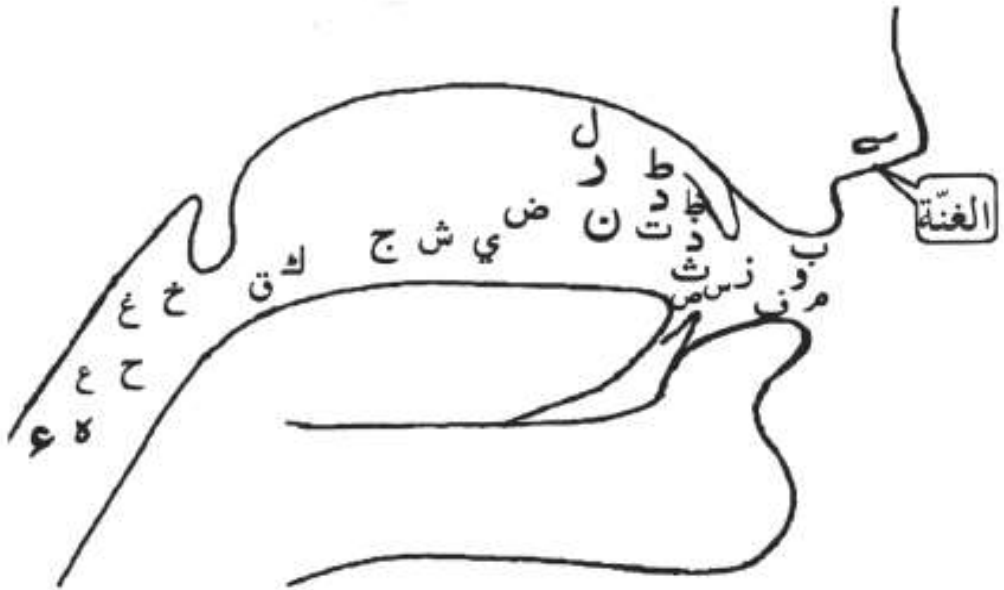
ن

Noon نُونِ

ي

Yá' يَاءِ

مخارج الحروف



Lesson 02. Articulation of Arabic Alphabet

Instruction:

Along with explaining how to pronounce an Arabic single letter, we have tried to provide an English equivalent as well, where possible but unfortunately for some there is no equivalent.

- ا (ALIF) From the emptiness of the mouth.
- ب (BÁ') From the inner part of the lips when they meet (moist part), similar to the English word **bar**.
- ت (TÁ') Tip of the tongue touches the gums behind the front upper central two teeth (incisors).
- ث (THÁ') Tip of the tongue touches the bottom edge of the front upper central two teeth, similar to the English word **think**, **thank**, and **threw**.
- ج (JEEM) Centre of the tongue touches the palate, similar to the English word **Jeep** but with an 'm' at the end.
- ح (HÁ') Comes from the centre of the throat pushing air out.
- خ (KHÁ') Comes from the top of the throat. This letter is always pronounced with a full mouth.
- د (DÁL) Tip of tongue touches the gums behind the front upper central two teeth, similar to the English word **dare**
- ذ (THÁL) Tip of the tongue touches the bottom edge of the front upper central two teeth, similar to the English word **the**, **then** and **they**.
- ر (RÁ') Front part of the tongue touches the upper hard palate at the front, similar to the English word **raw**. This letter is pronounced conditionally with a full mouth or an empty mouth.
- ز (ZÁY) Bring your teeth together and release, similar to the English word **zap**.
- س (SEEN) Bring your teeth together and release, similar to the English word **seen**.
- ش (SHEEN) Centre of the tongue touches the palate, similar to the English word **sheep**, but with an 'n' at the end.

- ص (SÁD) Bring your teeth together and release, somewhat similar to the English word **muscle**. This letter is always pronounced full mouth (slight whistling sound).
- ض (DHÁD) Upturned side or sides of the tongue to touch the gums of the upper back teeth (molars). This letter is always pronounced full mouth.
- ط (TÁ') Tip of tongue touches the gums behind the front upper central two teeth. This letter is always pronounced full mouth.
- ظ (DHÁ') Tip of the tongue touches the bottom edge of the front upper central two teeth. This letter is always pronounced full mouth.
- ع ('AYN) Comes from the centre of the throat like the HÁ' mentioned before, similar to the English word **E**instein.
- غ (GHAYN) Comes from the top of the throat like KHÁ', similar to a gargling sound. This letter is always pronounced full mouth.
- ف (FÁ') Bottom edge of the upper front teeth meets the inner bottom lip, similar to the English word **f**arm.
- ق (QÁF) Raising the back end of the tongue touching the palate. This is a full mouth letter.
- ك (KÁF) Raising the back end of the tongue touching the palate similar to QÁF but a little further forward on the tongue, similar to the English word **c**art.
- ل (LÁM) Front part of the tongue touches the palate, similar to the English word **l**ama (animal).
- م (MEEM) Joining the outer dry part of the lips together, similar to the word the English word **m**eat, but with an 'm' at the end.
- ن (NOON) Front part of the tongue touches the palate, similar to the English word **n**oon.
- و (WÁW) Partial meeting of the lips, similar to the English word **w**ow.
- ه (HÁ') Comes from the bottom of the throat close to the chest, similar to the English word **h**eat.
- هـ (HAMZAH) Comes from the bottom of the throat close to the chest. It is similar to the English word **a**t.
- ي (YÁ') Centre of the tongue touches the palate, similar to the English word **y**ard.

Lesson 03. Attached Letters

Instruction:

- Joining two or more letters together is known as 'Murakkab'.
- Pronounce each letter of the Murakkab separately like Mufrad.
- When two or more letters are joined together in writing, their shapes get changed a bit. Sometimes the letter's head is there but the body is omitted.
- Students must be taught carefully, how to identify the different shapes of the compound / joined letters.

نا	حا	جا	ثا	تا	با
نكا	طا	ضا	صا	شا	سا
لا	كا	قا	فا	غا	عا
نج	تث	بت	اك	ال	ما
صض	شص	سش	خس	حخ	جح
فق	غف	عغ	ظع	طظ	ضظ
بي	نه	من	لم	بة	قك

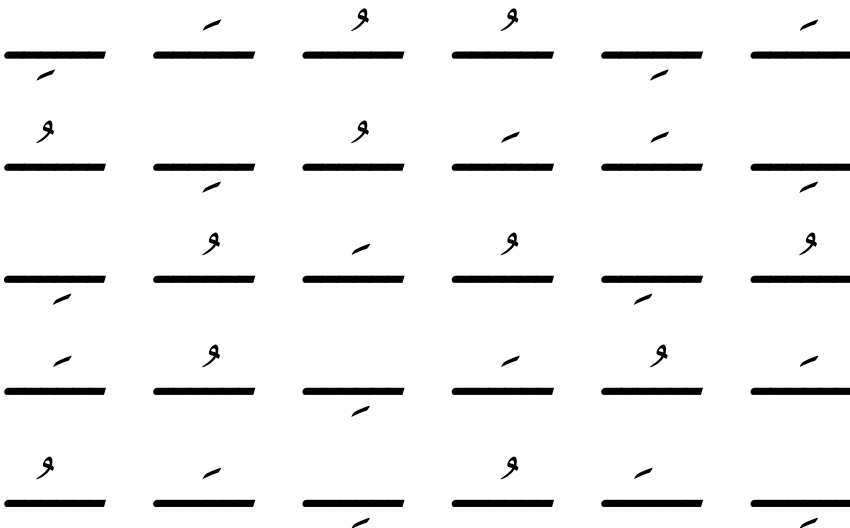
قل	صل	شل	طب	كث	لب
خذ	غد	خدا	جدا	ظن	كن
يس	هو	صم	ثم	بر	شر
هلك	حد	عبد	بعد	بهم	قبر
سخط	فئة	حسن	ثمن	خطف	يهب
يلج	قتل	نصر	علق	فلق	خلق
خلا	فلا	نفس	بلغ	طبع	تجد
شكر	ظلل	مطر	غير	شمس	قسط
خشي	فقل	تحت	صحب	ضغط	بسم
حكغ	جلب	لله	لكل	سئل	عشر
بس	صف	قخ	طه	لة	لك
تبت	ئكة	بطش	فخذ	حفت	ستع

Lesson 04. Harakát (Short Vowels)

Instruction:

- The Fat'hah َ the Kasrah ِ and the Dhammah ُ are called Harakát (Short Vowels).
- The letter which bears a Harakah is called 'Mutaharrik'.
- The Fat'hah and the Dhammah are always placed above the letters, whereas the Kasrah is placed below the letters.
- The Fat'hah expresses an upward movement like the 'A' sound.
- The Kasrah expresses downward movement like the 'I' sound.
- The Dhammah expresses forward movement like the 'U' sound.
- Students are urged to pronounce the Harakát swiftly and gently, without stretching, pulling or jerking the voice.
- The Alif always remains free of Harakah, if there is any Harakah or Jazm on it, it means that is a Hamzah not an Alif. eg مَاكُولٍ شَانٍ.

The recognition of Fat'hah, Kasrah & Dhammah.



Lesson 05. Single letters with Fat'hah

Instruction:

- Use different methods to explain to the students, and make sure they are well familiarised with the Alphabet and are fluent in their articulation of the letters.
- Remember, if the students have mastered these letters, the rest will be quite informal and easy for them, In Shá Alláh.
- There are sixteen letters, which are very similar in voice; students must pay full attention while articulating them. e.g:
(ت، ط) ، (ذ، ز، ظ) ، (ث، س، ص) ، (د، ض) ، (ق، ك) ، (ه، ح) ، (ع، ع)

هـ	ح	ق	ك	ب	ا
هـ	ح	ر	د	ر	ل
هـ	ظ	ظ	و	و	ش
هـ	ك	ك	و	و	ف
هـ	ي	هـ	هـ	و	ن

Examples of attached letters with Fat'hah

- **Method of Spelling:** Seen Fat'hah 'س', Lám Fat'hah 'ل', سَل, Meem Fat'hah 'م' = سَلَمَ - Teachers are advised to read and teach the rest of the letters accordingly.
- **Method of Revision:** There is a Fat'hah above the س, read the Fat'hah swiftly, don't pull at all (SA). There is Fat'hah above the ل, read the Fat'hah quickly (LA). There is Fat'hah above the م, read the Fat'hah quickly (MA) = SALAMA (سَلَمَ)

عَمَل	عَمَل	سَلَمَ	سَلَمَ
ضَرَبَ	ضَرَبَ	سَجَدَ	سَجَدَ
فَزَعَ	فَزَعَ	أَمَرَ	أَمَرَ
وَجَدَ	وَجَدَ	دَخَلَ	دَخَلَ
صَبَرَ	صَبَرَ	خَذَلَ	خَذَلَ
فَرَضَ	فَرَضَ	قَتَلَ	قَتَلَ
وَزَرَ	رَزَقَ	وَزَنَ	دَرَسَ

Lesson 06. Single letters with Kasrah

Instruction:

- Let the students repeat and practice by repetition.
- Encourage them to read the Kasrah properly.
- The pronunciation of Kasrah goes straight down, like 'BI' or 'FI'.
- Remember! The Short vowel is equal to half of a letter; therefore, articulate the half of the Yá' whilst pronouncing the Kasrah, else it will either be a full Yá' or like a Madd after stretching or pulling a little bit.

بِ	بِ	بِ	بِ	بِ	بِ
زِ	زِ	زِ	زِ	زِ	زِ
سِ	سِ	سِ	سِ	سِ	سِ
مِ	مِ	مِ	مِ	مِ	مِ
	نِ	نِ	نِ	نِ	نِ

Examples of attached letters with Kasrah

- **Method of Spelling:** Fá' Kasrah 'فِ', 'Ain Kasrah 'فِع', Lám Kasrah 'فِل' = فَعِل - Teachers are advised to read and teach the rest of the letters accordingly.
- **Method of Revision:** There is a Kasrah below the فِ, read the Kasrah swiftly, don't pull at all (FI). There is a Kasrah below the عِ, read the Kasrah quickly ('I). There is a Kasrah below the لِ, read the Kasrah quickly (LI). فِ'ILِ فَعِلِ

سِرِفِ	سِرِفِ	فِعِلِ	فِعِلِ ^(١)
إِبِلِ	إِبِلِ	جِرِفِ	جِرِفِ
بِتِثِ	بِتِثِ	فِلِمِ	فِلِمِ
طِفِلِ	طِفِلِ	شِبِهِ	شِبِهِ
حِلِمِ	حِلِمِ	خِضِرِ	خِضِرِ
سِتِرِ	سِتِرِ	شِخِرِ	شِخِرِ
رِزِقِ	رِزِقِ	وِزِرِ	مِرِدِ

Lesson 07. Single letters with Dhammah

Instruction:

- The pronunciation of Dhammah is similar to the English verb 'Do' or 'To' not like 'Go' or 'So'.
- The sound of Dhammah goes forth, and rounds the lips, but as you know that the short vowel is equal to the half of a letter; therefore, articulate the half of the Qáf whilst pronouncing the Dhammah, else it will either be full Qáf or like a Madd after stretching or extending a little bit. (see the details in Madd)
- Remember: Alif 'ا' is equivalent to two Fat'hah, Yá 'ي' is equivalent to two Kasrah and Wáw 'و' is equivalent to two Dhammah.

ح	ج	چ	ڄ	ب	ا
ح	ر	ر	ا	ا	ا
ح	ظ	ظ	ح	ح	ح
م	ك	ك	ق	ق	ا
	ي	م	م	و	ن

Examples of attached letters with Dhammah

- **Method of Spelling:** Rá' Dhammah 'رُ', Seen Dhammah 'سُ', رُسُ, Lám Dhammah 'لُ' = رُسُلُ - Teachers are advised to read and teach the rest of the letters accordingly.
- **Method of Revision:** There is a Dhammah above the رُ, read the Dhammah swiftly, don't pull at all (RU). There is a Dhammah above the سُ, read the Dhammah quickly (SU). There is a Dhammah above the لُ, read the Dhammah quickly (LU). RUSULU رُسُلُ.

صُحُفُ	صُحُفُ	رُسُلُ	رُسُلُ
جُرُزُ	جُرُزُ	سُدُسُ	سُدُسُ
تُلُكُ	تُلُكُ	خُمُسُ	خُمُسُ
مُثُلُ	مُثُلُ	رُبُعُ	رُبُعُ
شُبُعُ	شُبُعُ	أُفُقُ	أُفُقُ
أُبُلُ	أُبُلُ	زُلُلُ	زُلُلُ
أُرُدُ	دُرُرُ	أُذُنُ	وُرُدُ

ش

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Mixed Exercise

Examples of attached letters with Fat'hah, Kasrah & Dhammah

- **Method of Spelling:** Há' Fat'hah 'ح', Meem Kasrah 'م', Dál Fat'hah 'د' = حَمِدَ - Teachers are advised to read and teach the rest of the letters accordingly.
- **Method of Revision:** There is a Fat'hah above the ح, read the Fat'hah swiftly, don't pull at all (HA). There is Kasrah below the م, read the Kasrah quickly (MI). There is Fat'hah above the د, read the Fat'hah quickly (DA). HAMIDA = حَمِدَ

بَرِقَ	بَرِقَ	حَمِدَ	حَمِدَ ^(٥)
شَهَدَ	شَهَدَ	لَبِثَ	لَبِثَ
غَشِي	غَشِي	رَجِمَ	رَجِمَ
هُدِيَ	هُدِيَ	عُلِمَ	عُلِمَ
كُرِمَ	كُرِمَ	تَجِدُ	تَجِدُ
قُدِرَ	قُدِرَ	نُكِسَ	نُكِسَ
أُسِرَ	أُسِرَ	مَعَكَ	مَعَكَ
إِرِمَ	رُزِقَ	خِدَاعَ	خِدَاعَ

Lesson 08. Sukoon (Jazm)

Instruction:

- The Sukoon appears in two forms; Closed ° or opened ˆ
- A Sukoon joins two letters. It can only be read with the preceded letters. It cannot be spelled out alone or separately.
- The letter, which carries a Sukoon on it, is called a 'Sákin'.
- The Quráns printed in 'Gulf Countries' mostly come with closed Sukoon and the Indian print always comes with open Sukoon.
- There are five Qalqalah letters د.ج.ب.ط.ق. their combination called قُطْبُ جَدِّ
- Qalqalah means echoing sound. Remember, Qalqalah is echoing the above five letters when they are in state of sukoon.

بُتْ	بِتْ	بَتْ	أُبْ	إِبْ	أَبْ
رُسْ	رِسْ	رَسْ	جُدْ	جِدْ	جَبْ
دُعْ	دِيعْ	دَعْ	لُخْ	لِخْ	لَخْ
شَقْ	رَبْ	صَفْ	شَكْ	أِهْ	بَبْ
قِفْ	فِرْ	فِضْ	طِبْ	بِتْ	مِنْ
خُدْ	كُمْ	هُمْ	بُشْ	قُلْ	قُمْ

بَعْدُ	بَعْضُ	نَحْنُ	أُدْعُ	رِزْقُ	مُلْكُ
يَلِدُ	يَكْذِبُ	تَخَفُ	مُشْتِ	حَرْثُ	يُفْسِدُ
إِثْمُ	عِلْمَ	حِجْبُ	قَسَتْ	أَرْضِ	لَقَدْ
أَخْرَجَ	أَنْذَرَ	أَنْفُسَ	أَنْتُمْ	أُسْكُنُ	أَنْزَلَ
نَزَعَ	عَلِمْتُ	مِرْفَقُ	مَسْجِدُ	مُدْخَلَ	مُخْرَجَ
أَظْلَمَ	تَخَشَعُ	مَعَكُمْ	فَعَلَنَ	جَعَلْتَ	يَحْسَبُ
الْحَمْدُ	أَنْعَمْتَ	سَبِعِهِمْ	عَلِمْتُمْ	لِتَفْتَرِي	ظَلِمْتُمْ
سَنْقَرِيكَ	أَخْرَقْتَ	فَالْهَمَ	يُوسُوسُ	فَدَمْدَمَ	يَنْقَلِبُ
إِنْفَطَرْتُ	إِسْتَكْبَرَ	تَشْبِيحَ	تَنْزِيلَ	لِتُنذِرَ	مَرِضْتُ
أَلَمْ نَشْرَحْ	لَكَ	صَدْرَكَ	عَنْكَ	وَزَرَكَ	فَرَعْتَ

فَا	فُو	فِي	فَا	قُو	قِي
كَا	كُو	كِي	لَا	لُو	لِي
مَا	مُو	مِي	نَا	نُو	نِي
وَا	وُو	وِي	هَا	هُو	هِي
عَا	عُو	عِي	يَا	يُو	يِي

Mixed Exercise

(1) **Method of Spelling:** Záy + Alif Fat'hah 'أ', Dál Fat'hah 'د' = زَادَ

Method of Revision: There is Fat'hah before the Alif, therefore Alif will be regarded as Madd, which should be lengthened by the equivalent of one Alif or two counts (Zá). There is Fat'hah above the Dál, read the Fat'hah swiftly, don't pull at all (DA). Záda = زَادَ

(2) **Method of Spelling:** Noon + Wáw Dhammah = نُوءُ, Há' Dhammah = نُوحُ

Method of Revision: There is Dhammah before the Wáw Sákin, therefore Wáw will be regarded Madd, Which should be lengthened by the equivalent of one Alif or two counts (Nú). There is Dhammah above the Há', read the Dhammah swiftly, don't pull at all (HU). NÚHU = نُوحُ

(3) **Method of Spelling:** Fá' + Yá' Kasrah = فَيِّهِ, Há' Kasrah = فَيِّهِ

Method of Revision: There is a Kasrah before the Yá' Sákin, therefore the Yá' will be regarded Madd, which should be lengthened by the equivalent of one Alif or two counts (FEE). There is Kasrah below the Há', read the Kasrah swiftly, don't pull at all (HI). FEEHI = فَيِّهِ

كَانَ	طَالَ	تَابَ	خَافَ	بَالَ	زَادَ ⁽¹⁾
فَرَغَ	جَاهَدَ	أَبَا	أَلَا	إِذَا	فَمَا
تَعَالَ	صَابَرَ	قَاتَلَ	خَادَعَ	حَاسَبَ	جُنَّاحَ
يُوسِفَ	أُوتَ	دُونَ	نُورَ	طُورَ	نُوحَ ⁽²⁾
تَكُونُ	يَقُومُ	يُوحِي	قَالُوا	تَفُورُ	تُوبُوا
رِيحُ	دِينِي	فِيهِ ⁽³⁾	نُوحِيهَا	دَاخِرُونَ	هَارُونَ
يُورِي	يَبِيلُ	تَهْوِي	أَرِنِي	قِيلَ	خَيْفُ
رَازِقِينَ	مَقَادِيرُ	عِبَادِي	مَفَاتِيحُ		
لِيُضِيعَ	تَبْتَغِي	أَخِيهِ	وَأَتُونِي		
يَهْجَعُونَ	يَطُوفُونَ	يَلُودُونَ	أُوتِينَا		
يَسْتَعْجِلُونَكَ	أَتَخَذْتَهُمْ	فَسَيَنْغَضُونَ	مَغْضُوبٍ		

أ	أ	أ	أ	أ	أ
أ	أ	أ	أ	أ	أ
أ	أ	أ	أ	أ	أ
أ	أ	أ	أ	أ	أ
أ	أ	أ	أ	أ	أ
أ	أ	أ	أ	أ	أ

Mixed Exercise

(1) **Method of Spelling:** Hamzah Alif Mamdoodah 'أ', + Dál Fat'hah 'د' + Meem Fat'hah 'م' = أَدَمَ.

Method of Revision: There is Alif Mamdoodah above the Hamzah, Alif Mamdoodah is an equivalent of Alif Madd, therefore Alif Mamdoodah should be lengthened by one Alif or two counts (AA). There is Fat'hah above the Dál (DA). There is Fat'hah above the Meem, read the Fat'hah swiftly, don't pull at all (MA).
 أَدَامَا أَدَمَ

(2) **Method of Spelling:** Bá' Kasrah 'بِ' + Há' with Alif Mamdoodah 'هَ' = بِهَ.

Method of Revision: There is Kasrah below the Bá'; read the

Kasrah swiftly; don't pull at all (BI), thereafter attached is Alif Mamdoodah below the Há' (HEE). BIHEE = به .

(3) **Method of Spelling:** Lám Fat'hah 'ل' + Há' with Alif Mamdoodah 'ه' = له

Method of Revision: There is Fat'hah above the Lám, read the Fat'hah swiftly, don't pull at all (LA), thereafter attached is Wáv Mamdoodah above the Há' (HOO). LAHOO = له .

قَنْتُ	سَمَوَاتِ	كِتَابُ	مَلِكِ	أَدَمَ ⁽¹⁾
إِهْنَا	يُصْلِحُ	غُوَيْنَ	أَبُوهُ	أَيْتِنَا
أَذَقْنُهُ	سُبْحَانَكَ	أَلْعَنَ	مَا رَبُّ	أَمَنْ
بِكَلِمَتِهِ	وَقِيلِهِ	رُسُلِهِ	الْفِ	بِهِ ⁽²⁾
بَعْدِهِ	إِبْرَاهِمُ	يَسْتَحْيِ	هَذِهِ	نُورِهِ
عَرْشِهِ	نُورِهِ	فِيهِ	بَيِّنِهِ	بِسُورِهِ
سُبْحَانَهُ	أَنْزَلَهُ	أَلْوَانَهُ	تَلْوَنَ	لَهُ ⁽³⁾
جُنُودَهُ	دَاوُدُ	قَرِينَهُ	يَسْتَوْنَ	مَا وَرِيَّ
وَقْرَانَهُ	كَلِمَتَهُ	فَأَكْرَمَهُ	غَاوَنَ	مَوَازِينَهُ

Lesson 11. Huroof Leen

Instruction:

- The Huroof Leen (soft letters) are represented with these two letters: 1. واو 2. يا
- Whenever a Fat'hah appears before a Wáw Sákin, it will be read as "OU". Like بُو، لُو
- Whenever a Fat'hah appears before a Yá Sákin, it will be read as "AY". Like يِي، شِي
- These two letters of Leen must be read softly and gently without any elongation or jerking.

(1) **Method of Spelling:** Hamzah + Wáw Fat'hah 'أُو' + Fá' Kasrah 'فِ' = أُوْفِ .

Method of Revision: There is Fat'hah before Yá' Sákin, therefore the Yá' will be regarded Leen, which should be pronounced softly and swiftly (OU). There is Kasrah below the Fá', read the Kasrah swiftly, don't pull at all (FI). OUFİ = أُوْفِ

(2) **Method of Spelling:** Hamzah + Yá' Fat'hah 'أَيِ' + Noon Fat'hah 'نِ' = أَيِنِ = أَيْنِ

Method of Revision: There is Fat'hah before Wáw Sákin, therefore the Wáw will be regarded Leen, which should be pronounced softly and swiftly (AY). There is Fat'hah above the Noon, read the Fat'hah swiftly, don't pull at all (NA). AYNA = أَيْنِ

بِي	تِي	ثِي	دِي	ذِي	رِي
جُو	حُو	خُو	دُو	ذُو	رُو

رِي	رُو	ذِي	ذُو	دِي	دُو
شِي	شُو	سِي	سُو	زِي	زُو
طِي	طُو	ضِي	ضُو	صِي	صُو
عِي	عُو	عِي	عُو	ظِي	ظُو
كِي	كُو	قِي	قُو	فِي	فُو
نِي	نُو	مِي	مُو	لِي	لُو
ءِي	ءُو	هِي	هُو	وِي	وُو
		يِي	يُو		
كُوْثَرٌ	سَوْفٌ	صَوْمٌ	حَوْلٌ	أَوْفٌ ⁽¹⁾	
قَدْ بَخُوا	يَوْمَ يَقُومُ	يَقُومُ	مَوْءَدَةٌ	شَرُّهُ	
أَوْحَيْتُ	أَبُوهِ	صَيْفٌ	فَتَعَالَيْنَ	أَيْنَ ⁽²⁾	
هَيْهَاتَ	يُوَيْلَتِي	سُلَيْمِنَ	غَيْرِي	عَيْنَيْنِ	

Lesson 12: Implementation of previous lessons

Instruction:

- Let the students master the previous lessons (of Harakát, Huroof Madd & Leen) before they begin with new lessons.
- Try to explain to them in different methods. Be soft, caring, loving and patient with them. They are Alláh's blessing and the trust of the nation. May Alláh ﷻ be with you in all that you are doing and may your efforts be generously rewarded. Ámeen

بَ بَ بَا هَ بَ بَ بِي بِي
 بُ بُ بُو بُو هُ جُو جُو جِي جِي

وَإِذَا قُرِئَ	إِذَا وَقَبَ	خَلَقَ
يَقُولُ	فِي جِيدِهَا	وَكَوَاعِبَ
مَا رَبُّ أُخْرَى	لَا يَمُوتُ فِيهَا	فَعَقَرُوهَا
فَقَالَ	وَصَاحِبَتِهِ	يَوْمَ يَرَوْنَهَا
وَأُوتِيَ كِتَابَهُ	حَفِظِينَ	ذَلِكَ
أَوْحَى لَهَا	وَلِي دِينِ	كَيْفَ فَعَلَ
فَتَعَالَيْنَ	وَطُورِ سِينِينَ	بِمَا يُوعُونَ
أَفْرَأَيْتَ	يَلِيَّتَنِي	بَيْنَ يَدَيْهِ

Lesson 13. Tanween

Instruction:

- Two Fat'hah (Or Fat'hatain) َ two Kasrah (Or Kasratain) ِ and two Dhammah (Or Dhammatain) ُ are called Tanween.
- The letter which carries Tanween on it, is called 'Munawwan'.
- Two Fat'hah, two Kasrah and two Dhammah are vocally similar and equivalent to the Noon Sákin.
- Tanween and Noon Sákin differ in writing but they are the same in pronunciation, like كُنْ ، مِّنْ ، جُنْ . لَا ، مِرٍ ، جُجْ are equal to كُنْ ، مِّنْ ، جُنْ

اَ	اِ	اُ	بَ	بِ	بُ
بِ	بِ	بِ	جَ	جِ	جُ
جِ	جِ	جِ	دَ	دِ	دُ
دِ	دِ	دِ	ذَ	ذِ	ذُ
ذِ	ذِ	ذِ	رَ	رِ	رُ
رِ	رِ	رِ	زَ	زِ	زُ

Mixed Exercise

عَادَا	مُقْتَدِرٍ	قَرِيبٍ	فَبَنْ
مَرَضُ	غَاسِقٍ	هُدًى	شَأْنٍ
عَظِيمٌ	نُسْكَ	بِتَابِعٍ	قُرَى
بَقْرَةٌ	رُويْدَا	هُمَزَةٌ	ذُلًّا
شِقَاقٍ	فَضْلٍ	لَمْ يَكُنْ	فَاكِهَةً
فِئَةٍ	أُذُنٌ	عَمَلًا	طَوَى
ظَلَلٍ	عَلَقَةٌ	قِرْدَةٌ	سَفْرَةٌ
مِنْ غَيْرِهِ	نَارٌ حَامِيَةٌ	فَمَنْ عَفِي	مِنْ أَخِيهِ
عَذَابٌ غَلِيظٌ	حَاسِدٍ إِذَا حَسَدَ	طَيْرًا أَبَابِيلَ	
مِنْهُ خِطَابًا	يَوْمَئِذٍ عَلَيْهَا	قَوْلٌ فَصْلٌ	
قَبِيلًا سَلَامًا	رِجْزٍ أَلِيمٍ	قُرْآنٌ كَرِيمٌ	
قَوْلًا ثَقِيلًا	نَبَارِقُ مَصْفُوفَةٌ	تَرَهَقَهَا قَتْرَةٌ	

Lesson 14. Tashdeed ۛ

Instruction:

- The Tashdeed ۛ on a letter puts force on the letter when pronounced. It is pronounced with the effect of being pronounced twice and joins the letter which precedes it.
- The letter with the Tashdeed on, is called a 'Mushaddad'.
- Noon Mushaddad and Meem Mushaddad are pronounced with Ghunnah, i.e. lengthen for 1 second with a nasal sound.
- Ghunnah is the nasalised sound emanating through the nose.
- Duration of Ghunnah is equivalent to one Alif, eg. اَنَّ = اَنَّ . اِمْرٌ = اِمْرٌ . جَنَّ = جَنَّ . مَنَّ = مَنَّ .
- Likewise, if any letter carries a Sukoon on it, and the following letter is a Mushaddad, then the Sákin letter will be ignored & remain silent eg. قَدَّتْ, will be read as قَتَّ , لُقُقُ will be read as لُقُقُ and كُبُّرٌ will be read as كُمَّرٌ .

اَبَّ	اَبَّ	اَبَّ	اَبَّ	اَبَّ	اَبَّ
اَبَّ	اَبَّ	اَبَّ	اَبَّ	اَبَّ	اَبَّ
اَبَّ	اَبَّ	اَبَّ	اَبَّ	اَبَّ	اَبَّ
اَبَّ	اَبَّ	اَبَّ	اَبَّ	اَبَّ	اَبَّ

قَدْ دَخَلُوا	فَلَنَوَلِّينَاكَ	فَسُنَيِّرُهَا	فَلَنُحْيِيَنَّهَا
وَسَطًا تَكُونُوا	طَلْعُ نَضِيدُ	سَاقِطًا يَقُولُوا	أَمْرٍ مَرِيحٍ
جَنَّتِ وَعُيُونٍ	مُنَادِيًا يُنَادِي	حَبِيمٌ وَعَسَاقُ	أَذَى لَهُمْ
خَيْرِ يُوفَّ	بَسَطَتْ إِلَى	أَيَّامٍ نَحْسَاتٍ	نُورًا نَهْدِي
ذِكْرًا لِلْعَالَمِينَ	أَخَذَةً رَابِيَةً	مِنْ خَيْرِ لَذَّةٍ	لَقَدْ تَقَطَّعَ
إِذْ ظَلَمُوا	يُبْنِي أَرْكَبَ مَعَنَا	نُطْفَةً مِّنْ مَّيِّ يُمْنِي	
فَتَعَسَّاهُمْ	مِنْ مَّغْرَمٍ مُّثْقَلُونَ	لَا تَسْتَعْجِلْ لَهُمْ	
بَشِيرٌ وَنَذِيرٌ	فِيهَا هُدًى وَنُورٌ	إِنْ مَكَّنَّاكُمْ فِيهِ	
كَأَيُّنَ مِّنْ نَّبِيٍّ	سَاعَةً مِّنْ نَّهَارٍ	أُمُّ مِّنْ مَّعَكَ	
وَأَنْهَرُ مِّنْ لَّبَنٍ	مَجْنُونٌ وَازْدُجِرُ	طَاعَةٌ وَقَوْلٌ مَّعْرُوفٌ	

Lesson 15. Lám Ta'reef

Instruction:

- Lám Ta'reef (لام التعريف) is added at the beginning of a common noun to make them more clearly defined or proper nouns.
- When any of the **Moon letters** (الْحُرُوفُ الْقَمَرِيَّةُ) follows the Lám, it is read with Idhhar, (obviousness). Moon letters are as follows:
ع، ب، ج، ح، خ، ع، غ، ف، ق، ك، م، و، ه، ي (إِنْبِغِ حَجَّكَ وَخَفَّ عَقِيْبَهُ)
- When any of the **Sun letters** (الْحُرُوفُ الشَّمْسِيَّةُ) follows the Lám, it is read with Idghám (merging) but without the ghunnah. Letters other than Qamariyyah are called Shamsiyyah.
- Sun letters: ت، ث، د، ذ، ر، ز، س، ش، ص، ض، ط، ظ، ل، ن

مَا الْقَارِعَةُ	غَيْرِ الْمَغْضُوبِ	هُمْ الْمُفْلِحُونَ
لَا تَبِعِ الْفَسَادَ	الْبَلْعِ الْمُبِينِ	الْعَزِيزِ الْحَكِيمِ
الْقَوِي الْأَمِينِ	نَحْنُ الْوَارِثِينَ	لَا يُفْلِحُ الْكُفْرُونَ
فَأَزَلَّهُمَا الشَّيْطَانُ	وَاتُوا الزُّكُوَّةَ	وَأَقِيمُوا الصَّلَاةَ
الرَّحْمَنِ الرَّحِيمِ	لِقُوا الَّذِينَ	فَاتَّقُوا النَّارَ
أَمِنَ السُّفَهَاءَ	اشْتَرَوْا الضَّلَاةَ	وَعَمِلُوا الصَّالِحَاتِ
الدَّارِ الْآخِرَةِ	السَّمِيعِ الْعَلِيمِ	الْحَيَاةِ الدُّنْيَا

Lesson 16. The Madd Far'iy

Instruction:

- Madd means to pull or extend, and Far'iy means temporary.
- There are two causes for Madd: (1) Hamzah (2) Sukoon.
- Hamzah is the cause for two types of Madd.
- **1. Muttaṣil:** (Joined Madd) Madd will be performed if Hamzah occurred after Huroof Madd in the same word. And will be lengthened up to 2, 2½, or 5 Alif. e.g: سَيِّئَةٌ, قُرُوءٌ, جَاءَ.
- **2. Munfaṣil:** (Separated Madd) Madd will be performed if Hamzah appears in the next word after Huroof Madd. It will be lengthened the same as Muttaṣil. e.g: فِي أَنْفُسِكُمْ, قَالُوا إِنَّا, لَا إِلَهَ.
- **Madd Lázim:** (Compulsory Madd) Madd will be performed if Permanent Sukoon or Tashdeed occurred after Huroof Madd. It will be lengthened up to 3, 4 or 5 Alif. e.g: وَالصَّفَاتِ, حَاجُّوكَ, السَّنِ.
- **Madd Āridh:** (Temporary Madd) Madd will be performed if Temporary Sukoon is found after a letter of Madd, e.g: مُسْلِمُونَ

جَائِ *	سُوَاءَ	شَاءَ	Madd Muttaṣil
يُضِيئُ	أَنْ تَبُوءَ	يَتَسَاءَلُونَ	..
فِي أَمْرِنَا	تُوبُوا إِلَيْنَا	إِنَّا أَنْزَلْنَا	Madd Munfaṣil
إِنِّي أَنَا اللَّهُ	قَالُوا إِنَّا	بِرَبِّي أَحَدًا	..
ضَالِّينَ	حَاجُّونِي	جَانَّ	Madd Lázim
قُلْ أَذْكَرِينَ	تَأْمُرُونِي	مُدْهَامَتِنِ	..

Mixed Exercise

- **Method of spelling for Maddát:** Example 1. جَائِي. Jeem Kasrah Yá' 'جِي', Hamzah Fat'hah 'جَائِي' = جَائِي
Example 2. ضَالًّا. Dhád Alif Lám Mushaddad 'ضَالًّا', Lám two Fat'hah 'ضَالًّا' = ضَالًّا
- **Dear students,** never forget to make Duá for your parents, teachers and the entire Ummah of our Beloved Rasoolullah ﷺ.

قَالَ اتُّحَاجُّونِي	أَنْ يَتِمَّاسَا
وَالْمُشْرِكِ الظَّالِمِينَ	جَاءُوا آبَاهُمْ عِشَاءً
وَوَجَدَكَ ضَالًّا فَهَدَى	فَإِذَا جَاءَتِ الطَّامَّةُ الْكُبْرَى
وَلَا تَحْضُونَ عَلَى طَعَامِ الْمُسْكِينِ	قَالُوا إِنَّ هَؤُلَاءِ لَضَالُونَ
فَإِذَا جَاءَتِ الصَّاحَّةُ	وَأَمَّا السَّائِلَ فَلَا تَنْهَرْ
وَمَا بِي لَا أَعْبُدُ الَّذِي فَطَرَنِي	أَفِيضُوا عَلَيْنَا مِنَ الْمَاءِ
وَأَوْحَيْنَا إِلَىٰ مُوسَىٰ أَنْ أَلْقِ	وَقِيلَ يَا رِضْ اْبْلَعِي مَاءَكَ
جَاءَتْ رُسُلُنَا إِبْرَاهِمَ بِالْبُشْرَى	لَا يَهْدِي إِلَّا أَنْ يُهْدَى
وَمَا أَدْرَاكَ مَا الْحَاقَّةُ	رَبِّ لَوْلَا أَخَّرْتَنِي إِلَىٰ أَجَلٍ

Lesson 17. The Idhhár (*Obviousness*)

Instruction:

- There are four rulings regarding **Noon Sákin** and **Tanween**:
(1) Idhhár. (2) Idghám. (3) Iqláb. (4) Ikhfá.
- Literally Idhhár means to reveal or expose something.
- Technically Idhhár means to read the Noon Sákin hastily as it is, without any nasalization (Ghunnah).
- If any of the Halqiyyah (throat) letters occurs after Noon Sákin or Tanween, then Idhhár will be made. E.g. مِنْ عَيْنٍ، أَنْعَمْتَ
- Halqiyyah letters are six: ع ، ه ، غ ، ح ، خ

بَلَدًا أَمِنًا	مِنْ أُخِيهِ	كُفُوءًا أَحَدٌ	(ع)
مُنْهَرٍ	مَهِينٍ هَمَّازٍ	مَنْ هَاجَرَ	(ه)
يَوْمَئِذٍ عَلَيْهَا	خُلِقَ عَظِيمٍ	فَمَنْ عَفِيَ	(ع)
قَرْضًا حَسَنًا	مِنْ حَكِيمٍ	كِتَبٌ حَفِيظٌ	(ح)
قَوْمًا غَيْرَ كُمْ	مِنْ غَيْرِهِ	عَذَابٌ غَلِيظٌ	(غ)
عَلَيْمٌ خَبِيرٌ	رَفَرَفٍ خُضِرٌ	مِنْ خَوْفٍ	(خ)
نُوحًا هَدَيْنَا	يَنْتُونُ	حَاسِدٍ إِذَا حَسَدَ	
فَسَيَنْغَضُونَ	مُلِقٍ حِسَابِيَهُ	سَبِيْعٌ عَلِيمٌ	
جُرْفٍ هَارٍ	لِيَنْ خَشِيَّ	مِنْهُ خَطَابًا	

Lesson 18. The Idghám (Assimilation)

Instruction:

- Literally Idghám means: Putting one thing into another.
- Technically Idghám will occur, if any of the six letters of يَرْمَلُونَ (ي، ر، م، ل، و، ن) appear after a Noon Sákin or Tanween i.e. مَثَلًا مَا، مَنْ يَقُولُ
- Idghám in the two aforementioned letters ل and ر will be without Ghunnah, and in the rest of the letters will be with Ghunnah.

Examples of Idghám with Gunnah

رَسُولٌ مِّنَ اللَّهِ	رَحِيْقٌ مَّخْتُوْمٍ	صِرَاطًا مُّسْتَقِيْمًا	(م)
يَوْمَئِذٍ نَّاطِرَةٌ	نُورًا نُّهْدِي	عَامِلَةٌ نَّاصِبَةٌ	(ن)
رَحِيْمٌ وَّ دُوْدٌ	مِنُ وَّرَائِهِمْ	جَنَّتِ وَعُيُوْنٍ	(و)
أَنْ يَشَاءَ	خَيْرًا يَّرَهُ	وَجُوْهُ يَوْمَئِذٍ	(ي)

Examples of Idghám without Gunnah

رُزِقَا لَكُمْ	مِن لَّدُنْهُ	أَف لَّكُمْ	(ل)
عِيْشَةٍ رَّاضِيَةٍ	غَفُوْرًا رَّحِيْبًا	مِن رَّبِّكَ	(ر)

Mixed examples

مِن لَّبَنِ	كُلُّ لَّهُ	مُحَمَّدٌ رَّسُوْلُ اللَّهِ
لِمَنْ نُرِيْدُ	فَمَنْ نَكَّثَ	مِنْ مِّثْلِهِ
إِلَّهًا وَّاحِدًا	مَنْ يَقُوْلُ	لِقَوْمٍ يُوقِنُوْنَ

Lesson 19. The Iqláb (*Conversion*)

Instruction:

- Literally Iqláb means to change, turn or convert something.
- Technically When a Bá' (ب) occurs after Noon Sákin or Tanween, then Noon Sákin or Tanween will be changed into Meem Sákin (م), and will be recited with Ghunnah and Ikhfá' (concealment).
- At such places a small Meem could be mentioned.
- When the Meem is read, the lips should not meet completely; rather there should be a slight gap or opening in-between.
- **Method of Spelling:** Example: مَنْ أَبْخَلَ. Meem Fat'hah small Meem 'مَمْ', Bá' Fat'hah 'ب', Khá' Kasrah 'خ', Lám Fat'hah 'ل' = مَنْ أَبْخَلَ.

رَجُعٌ مَبْعِيدٌ	نَفْسٌ مَبِيأٌ	بِذَنبِهِمْ	يَبُوعًا
رَجُعٌ مَبْعِيدٌ	نَفْسٌ مَبِيأٌ	بِذَنبِهِمْ	يَبُوعًا
كِرَامٍ مَبْرَرَةٍ	رَسُولٌ مَبِيأٌ	مِنْ مَبْقَلِهَا	مَنْ مَبْخَلٌ ⁽⁶⁾
كِرَامٌ مَبْرَرَةٌ	رَسُولٌ مَبِيأٌ	مَبْقَلِهَا	مَبْخَلٌ
قَوْلًا مَبْلِيغًا	كَلَّا لَيُنْبَذَنَّ	خَبِيرًا مَبْصِيرًا	سَبِيحٌ مَبْصِيرٌ
لَنَسْفَعًا مَبِالنَّاصِيَةِ		عَلِيمٌ مَبِذَاتِ الصُّدُورِ	
مُطَهَّرَةٌ مَبِأَيْدِي سَفَرَةٍ		مِنْ مَبَيْنِ الصُّلْبِ	

Lesson 20. The Ikhfá (*Concealment*)

Instruction:

- Literally Ikhfá means to conceal or hide something. It is opposite of Idhhár.
- If any of the Ikhfá letter appears after Noon Sákin or Tanween, then Ikhfá will be made. i.e nasalization will be done whilst pronouncing such Noon Sákin and Tanween E.g. مِنْ طِينٍ، أَنْفُسَكُمْ
- Ikhfá letters are 15: ت، ث، ج، د، ذ، ز، س، ش، ص، ض، ط، ظ، ف، ق، ك

عَدَنٍ تَجْرِي	خَيْرٍ تَجِدُوهُ	فَمَنْ تَبِعَ	(ت)
قَوْلًا ثَقِيلًا	شَهَابٌ ثاقِبٌ	مِنْ ثَمَرَةٍ	(ث)
فَمَنْ جَاءَهُ	فَصَبْرٌ جَبِيلٌ	خَلَقِ جَدِيدٍ	(ج)
كَأَسَا دِهَاقًا	مِنْ دُونِكُمْ	بَخْسٍ دَرَاهِمَ	(د)
سِرَاعًا ذَلِكَ	مِنْ ذَهَبٍ	يَتِيبًا ذَا مَقْرَبَةٍ	(ذ)
صَعِيدًا زَلَقًا	يَوْمَئِذٍ زُرْقًا	فَإِنْ زَلَلْتُمْ	(ز)
تَنْسُونَ	بِقَلْبٍ سَلِيمٍ	قَوْلًا سَدِيدًا	(س)

عَذَابٌ شَدِيدٌ	نُنَشِّرُهَا	بَأْسٍ شَدِيدٍ	(ش)
مِنْ صَلْصَالٍ	يَنْصُرُونَ	عَمَلًا صَالِحًا	(ص)
مُسْفِرَةٌ ضَاحِكَةٌ	عَذَابًا ضِعْفًا	مَنْصُودٍ	(ض)
سَبْحًا طَوِيلًا	مِنْ طِينٍ	سَمُوتٍ طَبَاقًا	(ط)
أَنْظُرُ	نَفْسٍ ظَلَمْتَ	مَنْ ظَلَمَ	(ظ)
سُبُلًا فِجَاجًا	مِنْ فُرُوجٍ	يَتِيمًا فَأْوَى	(ف)
ثَمَنًا قَلِيلًا	فَتَحَّ قَرِيبٌ	مِنْ قَبْلُ	(ق)
كِرَامًا كَاتِبِينَ	مِنْ كِتَابٍ	رَسُولٍ كَرِيمٍ	(ك)
وَلَكِنْ صَبْرٌ	مَنْ طَغَى	مِسْكِينًا ذَا مَتْرَبَةٍ	
عَنْ ضَيْفٍ	مَنْ سَفِهَ	وَمَنْ جَهَرَ	
سِحْرٍ كَذَّابٍ	خَلِيفَةً فِي الْأَرْضِ	مِنَ الْمُنْظَرِينَ	

Lesson 21. The Meem Sákin

Instruction:

- The Meem م which has a Sukoon on it, is called Meem Sákin.
- There are three cases of Meem Sákin:
 - (1) Idghám Shafawi. (2) Ikhfá Shafawi. (3) Idhhár Shafawi.
- **Idghám Shafawi:** if another م appears after a Meem Sákin, Idghám Shafawi (Ghunnah) will be made within the Meem Sákin.
- **Ikhfá Shafawi:** if ب appears after a Meem Sákin, Ikhfá Shafawi (Ghunnah) will be made within the Meem Sákin.
- **Idhhár Shafawi:** if any letter other than ب or م appears after the Meem Sákin, Idhhár Shafawi (No Ghunnah) will be made within a Meem Sákin. It will be read as it is.

قُلُوبِهِمْ مَّرَضٌ	إِلَيْكُمْ مَّرْسَلُونَ	لَهُمْ مِّنَّا	Idghám Shafawi
فَهُمْ مُّقْبَحُونَ	أَنْتُمْ مُّظْلِمُونَ	أَمْ مِّنْ	//
إِنَّ رَبَّهُمْ بِهِمْ	عَلَيْكُمْ بِوَكِيلٍ	كُنْتُمْ بِهِ	Ikhfá Shafawi
بَعْضُكُمْ بِبَعْضٍ	وَمَا هُمْ بِمُؤْمِنِينَ	تَأْتِيهِمْ بَأْيَةٌ	//
أَمْ لَمْ تُنذِرْهُمْ	لَكُمْ دِينُكُمْ	هُمْ فِيهَا	Idhhár Shafawi
ذَلِكَ قَوْلُكُمْ	عَلَيْهِمْ غَضَبٌ	لَمْ يَلِدْ	//

Lesson 22. Tafkheem & Tarqeeq

Instruction:

- Tafkheem means to pronounce the letter in a thick voice.
- Tarqeeq means to pronounce the letter in a thin voice.
- There are three letters (ا، ل، ر) which are sometimes pronounced in a thick voice and sometimes in a thin voice.
- الف (Alif) Will be pronounced in a thick voice if it is preceded by a thick voiced letter, and it will be pronounced in a thin voice if it is preceded by a thin voiced letter.
- ل (Lám) of الله will always be pronounced in a thick voice if it is preceded by a Fat'hah or Dhammah. But if the ل of الله is preceded by a Kasrah, then it will be pronounced in a thin voice.
- Except the ل of الله, all other ل will be pronounced in a thin tone.
- ر : If the letter (Rá') has a single, double or vertical Fat'hah or Dhammah on it. Or there is a Fat'hah or Dhammah on the letter before Rá Sákin. Or there is a temporary Kasrah (either in the same word or following word) before Rá Sákin. Or any of the Musta'liyah letter occurs in the same word after Rá Sákin then Rá will be pronounced in a thick voice. otherwise Rá will always be pronounced in a thin voice.

Examples of thick voiced letters

غَاسِقٍ	خَالِدًا	ضَامِرٍ	صَائِبِينَ	قَالَ
رَحِيمٌ	رَحْمَنٌ	رُزُقُوا	أَلْمُتَرَّ	رَجُلٌ
أَجْرٌ	خَيْرًا	أَجْرًا	سِرَاجًا	صِرَاطٌ
يَرْكَعُونَ	عَرْشٌ	أَمْ صَبْرَنَا	يُرْزُقُونَ	تُرْجَعُونَ

إِرْجِعُوا	إِرْجِعِي	إِنِ ارْتَبْتُمْ	مِرْصَادًا	أَمِ ارْتَابُوا
اللَّهُ	تَاللَّهِ	فَاللَّهُ	إِنَّ اللَّهَ	هُوَ اللَّهُ
مِنَ اللَّهِ	رَسُولُ اللَّهِ	رَضِيَ اللَّهُ	غَيْرُ اللَّهِ	رَفَعَهُ اللَّهُ

Examples of thin voiced letters

كَانَ	مَالًا	مَفَازًا	تَابُوا	عَابِدٌ
رِضْوَانٌ	رِسَلَتِ	رِبِّيِّينَ	رِجَالٌ	وَالنَّهَارِ
شُرْعَةً	فَاصِبٌ	قُمْ فَأَنْذِرْ	مُسَيِّطِرٌ	مُقْتَدِرٌ
قُلِ اللَّهُمَّ	فَلِلَّهِ	بِسْمِ اللَّهِ	بَلِ اللَّهِ	دِينِ اللَّهِ

Mixed examples

ظَالِمِينَ	طَعَامٍ	مِرْصَادٍ	فِرْقَةٍ
فِي قِرْطَاسٍ	نَذِيرٌ	أَكْثَرُ	مَا وَلَّهُمُ
صَلَاةً	بِالْأَقْرُونِ	إِبْرَاهِيمَ	كُلُّ فِرْقٍ
وَاصْطَبِرْ	قَالُوا اللَّهُمَّ	نَاقَةَ اللَّهِ	رَبِّ ارْحَمَهُمَا

Lesson 23. The Noon Qutni

Instruction:

- The Noon Qutni (small noon) must be read immediately after the letter that precedes the Noon Qutni.
- When a Waqf is desired, the Noon Qutni should not be pronounced upon the beginning of the following word.
- The Alif which appears before or after the small Noon should not be read when joining the two words. Like خَيْرِاِ الْوَصِيَّةِ
- Never start the verse with Noon Qutni, rather apply a Hamzah Wasli there; eg. نُوحِ اِ ابْنَهُ. If you stop by نُوحِ, then start reading نُوحِ اِ, not ابْنَهُ.
- **Method of Spelling:** Example: نُوحِ اِ ابْنَهُ. Noon Dhammah Wáw 'وُ', Há' Dhammah 'حُ' = نُوحِ, Noon Kasrah Bá' 'بِ', Noon Fat'hah 'نِ', Há' Alif Mamdoodah 'اِ', = نُوحِ اِ ابْنَهُ

خَيْرِاِ الْوَصِيَّةِ خَيْرِنِلْ وَصِيَّةِ	شَيْبَاِ ۞ السَّمَاءِ شَيْبِ نِسَاءِ	مُبِينِ ۞ اِقْتُلُوا مُبِينِ نَقْتُلُوا
جَزَاءِ ۞ الْحُسْنَى جَزَائِنِلْ حُسْنَا	لَمَزَةٍ ۞ الَّذِي لَمَزَتِ نِلَّذِي	قَدِيرِ ۞ الَّذِي قَدِيرِنِلَّذِي
خَيْرِاِ ۞ الَّذِي خَيْرِنِلَّذِي	يَوْمَعِدِ ۞ الْمَسَاقِ يَوْمَعِدِنِلْمَسَاقِ	بَزِينَةِ ۞ الْكَوَاكِبِ بَزِينَتِنِلْ كَوَاكِبِ

Lesson 24. Huroof Muqatta'át (Abbreviation)

Instruction:

- Some Chapters of the Qurán start with Huroof Muqatta'át. They must be read separately and broken as if they are 'Single Letters'.
- When reciting a letter with the Madd on it, the name of that letter should be pronounced and the sound must be lengthened according to the required duration. e.g: نَ، يَسَ، نَ
- Duration of Maddát, and Ghunnah should also be observed.
- The letters of Tashdeed must be joined with the preceding letter along with prolonging it. Therefore the pronunciation of طَسَمَ is not طَسَمَ rather طَسَمَ.

نَ نُونُ	قَ قَافُ	صَ صَادُ	يَسَ يَاسِينُ
طَهْ طَاهَا	حَمَّ حَامِيْمٌ	عَسَقَ عَيْنُ سَيِّئِ قَافُ	طَسَّ طَاسِيْنُ
طَسَمَ طَاسِيْمٌ مِيْمٌ	الْمَّ أَلْفُ لَامٌ مِيْمٌ	الْمَصَّ أَلْفُ لَامٌ مِيْمٌ صَادُ	الرَّ أَلْفُ لَامٌ رَا
	الرَّ أَلْفُ لَامٌ مِيْمٌ رَا	كُهَيْعَصَّ كَانُ هَا يَا عَيْنُ صَادُ	

Lesson 25. Qur'anic script (*Rasmul Khat*)

Instruction:

- The Qur'anic Script is as miraculous and wonderful as the Holy Qurán itself. There are certain places in the Holy Qurán where *ا، و، ي* is written, but would not be pronounced.
- Different signs are used to identify them, like (°), (°) but sometimes there is no sign at all. This can only be recognised by the instruction of an expert teacher.
- The final Alif of the Subject Pronoun أَنَا (which means I) is regarded as silent, and it will be read as أَن.
- If someone stops on أَنَا undeliberately, then it will be read with the final Alif, whereas Alif will again be dropped at the time of repeating.

مِنْ نَبَائِي	أَنْ تَبُوءَا	لَا إِلَى اللَّهِ	أَفَأَيْنَ مَاتَ
مِنْ نَبِي	أَنْ تَبُوءَا	لِإِلَى اللَّهِ	أَفَيْنَ مَاتَ
لَتَتْلُوا	إِنَّ تَمُودَا	وَلَا أَوْضَعُوا	مَلَائِهِ
لَتَتْلُوا	إِنَّ تَمُودَا	وَلَا أَوْضَعُوا	مَلَيْهِ

لَنْ نَدْعُوَا	لَشَىءٍ	لَكِنَّا هُوَ	لَا أَذْبَحَنَّهُ
لَنْ نَدْعُوَا	لِشَىءٍ	لَكِنَّ هُوَ	لَا أَذْبَحَنَّهُ
لِيَذْبُوَا فِي	لَا إِلَى الْجَحِيمِ	لِيَبْلُوَا	وَنَبْلُوَا
لِيَذْبُوَا فِي	لَا لِلْجَحِيمِ	لِيَبْلُوَا	وَنَبْلُوَا
بِعُسِّ الْأَسْمِ	لَا أَنْتُمْ أَشَدُّ	سَلْسِلَا	قَوَارِيرَا
بِعُسْلِسْمِ	لَا أَنْتُمْ أَشَدُّ	سَلَا سِلَا	قَوَارِيرَا
وَأَنَارِبُكُمْ	وَلَا أَنَا عَابِدٌ	قَالَ الْمَلَأُ	أُولَئِكَ
وَأَنَّ رَبُّكُمْ	وَلَا أَن عَابِدٌ	قَالَ الْمَلَأُ	أُولَئِكَ
أُولُوا الْأَرْحَامِ	سَأُورِيكُمْ	مُوسَى	عِيسَى
أُلُّ أَرْحَامِ	سَأُرِيكُمْ	مُوسَا	عِيسَا
زَكْوَةٌ	صَلْوَةٌ	حَيْوَةٌ	مِشْكُوَةٌ
زَكَاتٍ	صَلَاتٍ	حَيَاتٍ	مِشْكَاتٍ

Lesson 26. Empty Letters

Instruction:

- Explain to the students that empty letters have sound but no movement. They appear in the writing, but are regarded as silent.
- Similarly *ى* (Yá') without dots underneath does not have sound either. Look at the examples below:

بِالْآخِرَةِ بِالْآخِرَةِ	فَانْفَجَرَتْ فَنْفَجَرَتْ	فَالسَّنِ فَلْ اِنَ	فَادُعُنَا فَدُعُنَا
مِائَةٍ مِئَةٍ	أَوْى أَوَا	هُدَى هُدَا	بِلى بَلَا
تُؤْمِنُونَ تُؤْمِنُونَ	بِسُؤَالِ بِسُؤَالِ	يَذَرُوكُمْ يَذَرُوكُمْ	وَالْفُؤَادَ وَلْفُؤَادَ
ذِي انْتِقَامٍ ذِنْتِقَامٍ	أُولَئِكَ أُلَئِكَ	ذُو الْفَضْلِ ذُلْفَضْلِ	بُرْءًا بُرْءَاءُ
يَايَسُ يَيْسُ	إِيتَائِي إَيْتَاءِ	كَانُوا كَانُوْ	فِي الْأَرْضِ فِلْ أَرْضِ

Lesson 27. Empty Stroke

Instruction:

- Explain to the students that as per the last lesson, as an empty letter does not have a sound, similarly an empty stroke will not be read either and it will be regarded as being silent.
- An appropriate articulation and correct pronunciation is shown underneath the words.

نَجْوَاهُمْ نَجْوَاهُمْ	مِيكَدَ مِيكَالَ	أَرْنِي أَرَانِي	نَرَاكَ نَرَاكَ
هَدَانِي هَدَانِي	أَرْدَاكُمْ أَرْدَاكُمْ	مَثْوَاهُ مَثْوَاهُ	بَأْيِدِ بَأْيِدِ
أَتَاهَا أَتَاهَا	هُوَ هُوَ	أَتَقَّكُمْ أَتَقَّكُمْ	مَوْلَانَا مَوْلَانَا
أُولَهُمْ أُولَاهُمْ	أَخْرَاهُمْ أَخْرَاهُمْ	إِشْتَرَاهُ إِشْتَرَاهُ	مَأْوَاهُمْ مَأْوَاهُمْ

Mixed Exercise

وَلَقَدْ عَلِمُوا لَمَنِ اشْتَرَاهُ	مَا لَهُ فِي الْآخِرَةِ مِنْ خَلَقٍ
وَلَبِئْسَ مَا شَرَوْا بِهِ أَنْفُسَهُمْ	وَقَالَتْ أُولَهُمْ لِأَخْرُسِهِمْ
أُولَئِكَ أَصْحَابُ الْجَنَّةِ	أُولَئِكَ هُمُ الْفَائِزُونَ
خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ	وَقِيلَ يَا رُسُ اِبْلَعِي مَاءَكَ
وَأْتُونِي بِأَهْلِكُمْ أَجْمَعِينَ	لَا تَوَاخِذُنِي بِمَا نَسِيتُ
وَأَعْرِضْ عَنِ الْجَاهِلِينَ	قَدْ عَلِمْنَا الْمُتَّكِدِينَ
إِذَا زُلْزِلَتِ الْأَرْضُ زِلْزَالَهَا	يُقَوْمِرْ لِمَ تُوذُونَنِي
هَذَا عَطَاؤُنَا فَامْنُنْ	أَوْ أَمْسِكْ بِغَيْرِ حِسَابٍ
مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا	فَأَصْلِحُوا بَيْنَهُمَا
وَقَالَ الْإِنْسَانُ مَا لَهَا	إِذْ هَبُوا بِقِيبِصِي هَذَا
إِنَّا نَرِيكَ مِنَ الْمُحْسِنِينَ	أَنْتَ مَوْلَانَا فَانصُرْنَا

Lesson 28. The Waqf (Stopping)

Instruction:

- Literally Waqf means, to stop or pause.
- Technically Waqf is to stop at the last letter of a complete sentence. The sound and breath must be broken.
- If the last letter carries any Harakát, replace them with a Sukoon. But if the last letter has two Fat'hah, then change it with Alif in state of Waqf.
- If the last letter ends with 'ص' (round/closed Tá), no matter what Harakah it carries, it must be replaced with 'س' (Há' Sákinah). The long/open Tá 'ت' will always remain unchanged.
- The most popular and common signs of Waqf (Stops) in the Qur'án are as following:

○

ط

ج

م

Conclusion of verse.

Absolute Stop.

Permissible Stop.

Compulsory Stop

شُهِدَ اٰط	نَسْتَعِيْنُ	شَفْتِيْنِ	رَبِّ الْعٰلِيْنِ
شُهِدَ اٰط	نَسْتَعِيْنُ	شَفْتِيْنِ	رَبِّ الْعٰلِيْنِ
خَيْرِهٖ	زَوْجِنِ	عَظِيْمٌ	لَهَبٍ
خَيْرِهٖ	زَوْجَانُ	عَظِيْمٌ	لَهَبٍ

مَثْوَايَ ط	شَأْنٍ ط	ثَمَانِيَةٌ ٥	قُوَّةٌ ط
مَثْوَايَ ط	شَأْنٍ ط	ثَمَانِيَةٌ ٥	قُوَّةٌ ط
غَيْرِهِ ٥	مَوَازِينُهُ ط	أَخْلَدَهُ ٥	عِبَادِهِ ٥
غَيْرِهِ ٥	مَوَازِينُهُ ط	أَخْلَدَهُ ٥	عِبَادِهِ ٥
ذِكْرِي ٥	فَحَدَّثْتُ ٥	تَنَهَّرْتُ ٥	كُورْتُ ٥
ذِكْرًا ٥	فَحَدَّثْتُ ٥	تَنَهَّرْتُ ٥	كُورْتُ ٥
مُصَلَّى ٥	رَقِيبًا ٥	عِلْمًا ٥	أَلْفَا فَا ٥
مُصَلًّا ٥	رَقِيبًا ٥	عِلْمًا ٥	أَلْفَا فَا ٥
تُقَّةٌ ط	نِدَاءَج ٥	جُزْءَا ط	نِسَاءَج ٥
تُقَّةٌ ط	نِدَاءَج ٥	جُزْءَا ط	نِسَاءَج ٥

Lesson 29. The Waqf and Wasl

Instruction:

- Some common heedlessness is found while performing Waqf and Wasl (i.e. stopping and continuing), which causes minor or major mistakes. Some examples are provided here to teach the students how to read the next verse after stopping on a verse, or how to continue two verses together if Waqf is not exercised.
- A little detail was given in the previous lesson of 'Noon Qutni'.

اية	الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿١﴾ الرَّحْمَنُ الرَّحِيمُ ﴿٢﴾
وصل	الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ الرَّحْمَنُ الرَّحِيمُ
وقف	الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿١﴾ الرَّحْمَنُ الرَّحِيمُ ﴿٢﴾
اية	فَلَا أُقْسِمُ بِالْخُنَّسِ ﴿١٥﴾ الْجَوَارِ الْكُنَّسِ ﴿١٦﴾
وصل	فَلَا أُقْسِمُ بِالْخُنَّسِ لُجَوَارِ الْكُنَّسِ ﴿١٦﴾
وقف	فَلَا أُقْسِمُ بِالْخُنَّسِ ﴿١٥﴾ الْجَوَارِ الْكُنَّسِ ﴿١٦﴾
اية	يَوْمًا يَجْعَلُ الْوِلْدَانَ شِيبًا ﴿١٤﴾ السَّمَاءُ مَنفَطْرًا بِهِ
وصل	يَوْمًا يَجْعَلُ الْوِلْدَانَ شِيبًا نِ سَّمَاءُ مَنفَطْرًا بِهِ
وقف	يَوْمًا يَجْعَلُ الْوِلْدَانَ شِيبًا ﴿١٤﴾ السَّمَاءُ مَنفَطْرًا بِهِ

Instruction:

- In the case of Wasl and Waqf sometimes you find that there is neither an Alif-Lám nor any Mushaddad letter after the verse, but there is any empty letter, in such case look at the 3rd letter, if there is Dhammah, place Dhammah on the Alif as well, but if there is Fat'hah or Kasrah, then Alif will only be given a Kasrah.
- If Noon Qutni is attached with that Alif as well, then Noon Qutni will be completely ignored along with the Kasrah.

أية	هُرُونَ أَخِي ۞ اشْدُدْ بِهِ أَزْرِي ۞ ۳۱
وصل	هُرُونَ أَخِ شْدُدْ بِهِ أَزْرِي ۞ ۳۱
وقف	هُرُونَ أَخِي ۞ اشْدُدْ بِهِ أَزْرِي ۞ ۳۱
أية	يَأَيَّتْهَا النَّفْسُ الْمُطْمَئِنَّةُ ۞ ارْجِعِي إِلَىٰ رَبِّكِ
وصل	يَأَيَّتْهَا النَّفْسُ الْمُطْمَئِنَّةُ رْجِعِي إِلَىٰ رَبِّكِ
وقف	يَأَيَّتْهَا النَّفْسُ الْمُطْمَئِنَّةُ ۞ ارْجِعِي إِلَىٰ رَبِّكِ
أية	مَا زَادَهُمْ إِلَّا نُفُورًا ۞ اسْتِكْبَارًا فِي الْأَرْضِ
وصل	مَا زَادَهُمْ إِلَّا نُفُورِنِ اسْتِكْبَارًا فِي الْأَرْضِ
وقف	مَا زَادَهُمْ إِلَّا نُفُورًا ۞ اسْتِكْبَارًا فِي الْأَرْضِ

Lesson 30. Miscellaneous

Instruction:

- After explaining the popular rules and methods of reading the Holy Qurán, there are some facts which the students should be mindful of:
- **دُنْيَا ، بُنْيَانٌ ، صِنْوَانٌ ، قِنْوَانٌ** in these four words, although the rule of **يَزْمَلُونَ** is found, but there will be **Idhhar** of Noon Sákin.
- **وَقِيلَ مَنْ سَكَّتْ رَاقِي (القيامة: ٢٤) ، كَلَّابٌ سَكَّتْ رَانَ (المطففين: ١٣) ، مِنْ مَرَقَدِنَا سَكَّتْ هَذَا (يس: ٥٢) ، عَوَجًا سَكَّتْ قَبِيًّا (الكهف: ١)** in these four words Saktah is compulsory. To stop the sound and then to continue reading ahead holding the breath is called Saktah.
- **عَاجِبِي وَعَرَبِي (م سجده: ٢٣)** there will be Tasheel in it. Tasheel means to pronounce easily. Here the second Hamza will be read with soft tone.
- 21st Verse of Súrah Hood, has a word 'مَجْرِهًا' which is going to be read with Imála, like Majrêhaa, not Majreehaa.
- There are four words in the Qur'án, where a small **س** (Seen) is placed on top of the letter **س** (Sád).
 1. In Súrah Baqarah the word **يَبْضُطُ**
 2. In Súrah A'ráf the word **بَضْطَةٌ** are recommended to be read with **س**.
 3. In Súrah Túr the word **الْمُصِيطِرُونَ** is optional; either letter may be pronounced here.
 4. In Súrah Gháshiyah the word **بُصِيطِرٍ** is advised to be read with **ص** as it is written, although a small **س** is mentioned there.
- The word **ضَعْفٍ** is used three times in the 54th Verse of Súrah Rúm:

اللَّهُ الَّذِي خَلَقَكُمْ مِنْ ضَعْفٍ ثُمَّ جَعَلَ مِنْ بَعْدِ ضَعْفٍ قُوَّةً ثُمَّ جَعَلَ مِنْ بَعْدِ قُوَّةٍ ضَعْفًا

 It is also allowed to read (three times repeated word) **ضَعْفٍ** with Fat'hah, like **ضَعْفٍ**. But **Dhammah** is recommended.

Six Kalimahs with Ímán Mujmal & Mufassal

Kalimah Tayyibah لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَّسُولُ اللَّهِ .

1. There is none worthy of worship except Alláh and Muḥammad (ﷺ) is the Messenger of Alláh.

Kalimah Shahádah أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا

شَرِيكَ لَهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ.

2. I bear witness that there is none worthy of worship except Alláh, the One alone, without partner, and I bear witness that Muḥammad (ﷺ) is His servant and Messenger.

Kalimah Tamjeed سُبْحَانَ اللَّهِ، وَالْحَمْدُ لِلَّهِ، وَلَا إِلَهَ

إِلَّا اللَّهُ، وَاللَّهُ أَكْبَرُ، وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ.

3. Glory be to Alláh and all Praise be to Alláh, there is none worthy of worship except Alláh, and Alláh is the Greatest. There is no Might or Power except from Alláh, the Exalted, the Great One.

Kalimah Tauheed لَا إِلَهَ إِلَّا اللَّهُ، وَحْدَهُ، لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحُكْمُ، يُحْيِي وَيُمِيتُ، وَهُوَ حَيٌّ لَا يَمُوتُ أَبَدًا أَبَدًا، ذُو الْجَلَالِ وَالْإِكْرَامِ، بِيَدِهِ الْخَيْرُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.

4. There is none worthy of worship except Alláh. He is alone and has no partner. To Him belongs the Kingdom and for Him is all Praise. He gives life and causes death. In His hand is all good and He has Power over everything.

Kalimah Istighfár اَسْتَغْفِرُ اللَّهَ رَبِّي مِنْ كُلِّ ذَنْبٍ ، اَذْنَبْتُهُ عَمَدًا اَوْ خَطَاً، سِرًّا اَوْ عَلَانِيَةً، وَاَتُوبُ اِلَيْهِ مِنَ الذَّنْبِ الَّذِي اَعْلَمُ، وَمِنَ الذَّنْبِ الَّذِي لَا اَعْلَمُ، اِنَّكَ اَنْتَ عَلَّامُ الْغُيُوبِ، وَسَتَّارُ الْعُيُوبِ، وَخَفَّارُ الذُّنُوبِ، وَلَا حَوْلَ وَلَا قُوَّةَ اِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ.

5. I seek forgiveness from Alláh, who is my Creator and Cherisher, from every sin I committed knowingly or unknowingly, secretly or openly. I also seek His forgiveness

for all sins which I am aware of or am not aware of. Certainly You (O Alláh) are The Knower of the hidden and The Concealer of mistakes and The Forgiver of sins. And there is no Power and no Strength except from Alláh, The Most High, The Most Great.

Kalimah Radd-Kufr اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ أَنْ

أَشْرِكَ بِكَ شَيْعًا، وَأَنَا أَعْلَمُ بِهِ، وَأَسْتَغْفِرُكَ لِمَا لَا أَعْلَمُ بِهِ،
وَتُبْتُ عَنْهُ وَتَبَّرَأْتُ مِنَ الْكُفْرِ وَالشِّرْكِ وَالْكَذِبِ وَالْغَيْبَةِ
وَالْبِدْعَةِ وَالنَّبِيِّيَّةِ وَالْفَوَاحِشِ وَالْبُهْتَانِ وَالْمَعَاصِي كُلِّهَا،
وَأَسَلِمْتُ وَأَقُولُ لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ.

6. O Alláh! I seek refuge in You from that I should ascribe any partner with You knowingly. I seek Your forgiveness for the sins of which I have no knowledge. I repent from it. And that I become disgusted with disbelief and idolatry, lying and backbiting, innovation and slander, lewdness and abomination and all other acts of disobedience, I submit to Your will. I believe and I declare that there is none worthy of worship except Alláh and Muḥammad (ﷺ) is the Messenger of Alláh.

Ímán Mujmal اَمَنْتُ بِاللّٰهِ كَمَا هُوَ بِأَسْمَائِهِ وَصِفَاتِهِ،

وَقَبَلْتُ جَمِيعَ أَحْكَامِهِ، إِقْرَأُ بِاللِّسَانِ وَتَصْدِيقُ بِالْقَلْبِ.

I solemnly believe in Alláh with His all-encompassing Names and personal Attributes and I also accept all His commandments by reciting them with my tongue and certifying them with my heart.

Ímán Mufassal اَمَنْتُ بِاللّٰهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَ

رُسُلِهِ وَالْيَوْمِ الْآخِرِ وَالْقَدْرِ خَيْرِهِ وَشَرِّهِ مِنَ اللّٰهِ تَعَالَى،
وَالْبَعْثِ بَعْدَ الْمَوْتِ.

I have faith in Alláh and His Angels, His Books and His Messengers, and the Day of Judgement and that all good and evil and fate is from Almighty Alláh and it is certain that there will be resurrection after death.

Athán

اللَّهُ أَكْبَرُ ط اللَّهُ أَكْبَرُ ط اللَّهُ أَكْبَرُ ۝ اللَّهُ أَكْبَرُ ط اللَّهُ أَكْبَرُ ط اللَّهُ أَكْبَرُ

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ ط أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ

أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ ط أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ

حَيَّ عَلَى الصَّلَاةِ ط حَيَّ عَلَى الصَّلَاةِ ۝ حَيَّ عَلَى الصَّلَاةِ ط حَيَّ عَلَى الصَّلَاةِ

اللَّهُ أَكْبَرُ ط اللَّهُ أَكْبَرُ ۝ لَا إِلَهَ إِلَّا اللَّهُ -

In Fajr Athán after حَيَّ عَلَى الصَّلَاةِ utter two times: الصَّلَاةُ خَيْرٌ مِنَ النَّوْمِ

In Iqámah after حَيَّ عَلَى الصَّلَاةِ utter two times: قَدْ قَامَتِ الصَّلَاةُ

Du‘á after Athán

اللَّهُمَّ رَبِّ هَذِهِ الدَّعْوَةُ التَّامَّةُ، وَالصَّلَاةُ الْقَائِمَةُ، اتِّ سَيِّدِنَا
مُحَمَّدًا، الْوَسِيلَةَ وَالْفَضِيلَةَ وَالذَّرَجَةَ الْعَالِيَةَ الرَّفِيعَةَ، وَابْعَثْهُ
مَقَامًا مَحْبُودًا الَّذِي وَعَدْتَهُ، وَارْزُقْنَا شَفَاعَتَهُ يَوْمَ الْقِيَامَةِ،
إِنَّكَ لَا تُخْلِفُ الْبِعَادَ.

Qurán in a glance

First Revelation:

(Súrah 'Alaq 1 to 5) ○ اِقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ

Final Revelation: (There are many opinions, but these two are quite popular)

وَاتَّقُوا يَوْمًا تُرْجَعُونَ فِيهِ إِلَى اللَّهِ ○ (Baqarah, 281) — OR — الْيَوْمَ أَكْمَلْتُ

لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا ○ (Má'idah, 3)

Imitators of Revelation:

Approximately 40 Eminent Companions. (Alláh is pleased with all of them)

Duration of the Revelation of the Qurán:

Approximately 22 years, 5 months and 14 days.

General Category:

Ajzá:	30	Manázil:	7
Chapters:	114	Rukú'át:	558
Verses:	6236	There are other opinion too.	
Sujood Tiláwát:	14	For Shaf'iy's:	15
Words:	86430	Letters:	323671

Division of Manázil:

Súrah Fátihah	To	Súrah Nisá'
Súrah Má-idah	To	Súrah Taubah
Súrah Yúnus	To	Súrah Nahl
Súrah Baní Isrá-íl	To	Súrah Furqán
Súrah Shu'ará'	To	Súrah Yáseen

Súrah Was-Sáffát

To

Súrah Hujurát

Súrah Qáf

To

Súrah An-Nás

(The starting letters of Manázil are combined in this phrase: **فِي بِشَوَقٍ**)

Details of Harakát:

Dhammát: 8804

Fat'hát: 53223

Kasrát: 39582

Maddát: 1771

Shaddát: 1274

Dots: 105684

Details of Huroof Hijá:

ا (Alif): 48872

ب (Bá'): 11428

ت (Tá'): 1199

ث (Thá'): 1276

ج (Jeem): 3273

ح (Há'): 973

خ (Khá'): 2416

د (Dál): 5602

ذ (Thál): 4677

ر (Rá'): 11793

ز (Záy): 1590

س (Seen): 5991

ش (Sheen): 2115

ص (Sád): 2012

ض (Dhád): 1307

ط (Tá'): 1277

ظ (Dhá'): 842

ع ('Ain): 9220

غ (Ghain): 2208

ف (Fá'): 8499

ق (Qáf): 6813

ك (Káf): 9500

ل (Lám): 3432

م (Meem): 36535

ن (Noon): 40190

و (Wáw): 25536

ه (Há'): 19070

ي (Yá'): 45919

(Taken from **Barakát Al-Tarteel**, by Maulána Afroz Qádri; Pg. 212)

Beneficial Du'as

DUÁ BEFORE STUDYING

اللَّهُمَّ عَلِّمْنِي مَا يَنْفَعُنِي وَانْفَعْنِي بِمَا عَلَّمْتَنِي وَزِدْنِي عِلْمًا ، اللَّهُمَّ إِنِّي
أَسْأَلُكَ فَهَمَ النَّبِيِّينَ وَحِفْظَ الْمُرْسَلِينَ الْمُقْرَبِينَ ، اللَّهُمَّ اجْعَلْ
لِسَانِي دَائِبًا بِذِكْرِكَ ، وَقَلْبِي بِخَشْيَتِكَ ، إِنَّكَ عَلَى مَا تَشَاءُ قَدِيرٌ ،
وَأَنْتَ حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ .

DUÁ AFTER STUDYING

اللَّهُمَّ إِنِّي أَسْتُوْدِعُكَ مَا قَرَأْتُ وَ مَا حَفِظْتُ فَرُدَّهُ عَلَيَّ عِنْدَ حَاجَتِي
إِلَيْهِ إِنَّكَ عَلَى مَا تَشَاءُ قَدِيرٌ ، وَأَنْتَ حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ .

DUÁ WHILE STUDYING SOMETHING DIFFICULT

اللَّهُمَّ لَا سَهْلَ إِلَّا مَا جَعَلْتَهُ سَهْلًا ، وَ أَنْتَ تَجْعَلُ الْحَزْنَ إِذَا مَا
شِئْتَ سَهْلًا .

DUÁ FOR GOOD MEMORY

قَالُوا سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ .